

AN
APPENDIX
TO THE
SIGNS OF THE TIMES;
CONTAINING
THOUGHTS
ON THE
FALL OF THE PAPAL GOVERNMENT,
AND ON THE
PROSPECTS NOW OPENING IN THE EAST.
WITH A
SYMBOLICAL VOCABULARY,
FOR THE
ILLUSTRATION OF THE PROPHETIC STYLE.

BY J. BICHENO, M. A.

Behold, I come as a thief. Blessed is he that watcheth.----Rev. xvi. 15.

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A P P E N D I X

TO THE

SIGNS OF THE TIMES.

NEWBURY, Dec. 20. 1798.

IT is predicted of Jesus Christ that he shall *break all nations with a rod of iron, and dash them to pieces like a potter's vessel.* And all Protestants are agreed that there are many passages in holy writ, and particularly in Daniel and the Revelation of John, which not only foretel the rise, nature and enormities, of the Anti-christian church of Rome, and of the states and kingdoms which give their power to the support of corruption and oppression; but which also give the most unequivocal assurances of their utter overthrow, preparatory to the coming of that kingdom of God on earth, for which the Saviour taught his disciples to pray. That these prophecies have never yet had their full accomplishment, is certain; but that they will, no enlightened Christian can doubt; and that the time for their fulfilment is not very far off, is generally allowed: and if we turn our eyes to France, the Netherlands, Spain, Savoy, Piedmont, Genoa, Milan, and the other states of Italy, and particularly to Rome, the kingdoms and states which have been the great scene of corruption and persecution, and attentively consider what, within these few years, has passed there; the revolutions which have taken place in some of these countries, and the critical situation of others, is there not some reason to suspect that God, in his providence, is now accomplishing those important events, of which his prophets have excited an expectation; and for which the church of Christ has long been looking and praying? Surely there is: and that thinking Christians are no more impressed with awful apprehensions, as to what appears approaching, and are no more alive to watchfulness and prayer; and that men and protestants, in general, blinded by their prejudices, inattentive to the great principles of our religion, and absorbed in the love of the world, are so little disposed to give glory to God because of his righteous judgments, by whatever instruments he may be pleased to execute them; but are rather disposed to join issue with the destroyers of the earth, is matter of deep concern;

and certainly forebodes evil to the nations, who, forgetful of that command from heaven respecting the mystical Babylon (Rev. xviii. 4.) *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, rather court union with the mother of harlots, than shun her alliance. But, though this is a matter of sincere regret, it is not a circumstance which need much surprise us. Jesus Christ has forewarned us of what is very near akin to such a state of mind. His all-comprehensive mind foresaw the long series of afflictions to which his church would be exposed; he foresaw the judgments by which the sufferings of God's servants would be avenged, and he assured his disciples, though delayed, they would certainly come; and, at a time, when least expected, (Luke xvii. 20—37.) *And he spake a parable* (chap. xviii. 1—8) *to this end, that men ought always to pray, and not to faint*—and for what, particularly, does he exhort his disciples thus to pray? that God would *avenge his own elect*, in the punishment of their enemies, and in the redress of their grievances:—Mark what follows. (ver. 8.) *I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, in the dispensations of Providence, for this very purpose, of avenging the wrongs of the servants of God, shall he find faith on the earth?* Shall he find an active faith in this particular promise? No, men in general will be lulled asleep. Most will have forgot the promise; and very few, indeed, even among genuine Christians, will be found praying and looking for its accomplishment as they ought.

But, however the generality may think or act, what, at this awful period, is the duty of intelligent, serious Christians? and what may naturally be expected from them? May it not be expected, at such a time as this, that they will be on the watch to observe the movements of Providence, and attentively compare events with God's word; and see whether there may not be some good grounds for concluding, that those scripture prophecies, which speak of the coming of the Lord, and which foretel the destruction of the Antichristian church, and of the kingdoms which give their power to the beast, are not now accomplishing, by the wars and commotions which agitate the nations, and which lay in ruins the strongest fortresses of tyranny and superstition?

The motives and principles of the men whom God may see fit to employ as the instruments of his vengeance; the justice or injustice of their measures (as *theirs*) has nothing to do with the conclusion. Whether they be this or that, proves nothing. The history of the past informs us that God has generally employed the worst of men to execute his judgments; and over-ruled the proud, ambitious and ferocious passions of nations, for the chastisement of each other; and often have the worst actions of men been over-ruled to bring about the best purposes of Providence. That which is unjust with respect to men, may be the highest justice as it relates to the Divine government. For instance, the

attack of the French on the papal government, might be unprovoked and unjust (I do not know that it was thus), but, what Protestant is prepared to say that the papal government has not merited its fate; and, for the innocent blood which it has shed, and caused to be shed, deserved the vengeance of God and man? The attack of the French upon the Ottoman empire may be a breach of faith, and the effect of wild ambition; but what Christian, what man of justice and humanity, at all versed in the history of that monstrous tyranny, but must be constrained to acknowledge, that it deserves to be rooted from the earth; and that the heavier the vengeance which falls upon it, the more conspicuous the justice of Providence.

We must beware, then, that, whilst we reprobate the corrupt motives and principles of men; and, that whilst we execrate their unjust and violent measures, whom God may see fit to employ as his instruments, we do not arraign the equity of his proceedings. A nation may merit chastisement, and its government may deserve to perish; but they, who perform the service, may be guilty of injustice in doing it.

Passing by, then, all questions about who is right, and who is wrong, in the quarrels which distract the nations; our business, as Christians, who are concerned to obey that command of our Lord, so often repeated, "WATCH," is to inquire whether there are any reasons to conclude that what is now passing, and what has, for some time, been passing, in the world, is that series of judgments of which the inspired prophets have spoken, as appointed for the utter overthrow of all those civil and ecclesiastical tyrannies which stand in the way of the kingdom of Christ, and of the improvement of mankind. The reader knows that the author has long suspected that it is so; and there is one circumstance, which has lately turned up, that serves very much to strengthen the suspicion, and which strongly indicates whereabouts we are. When the papal government was overturned, in February last, attentive observers of the scripture prophecies, and of events, said, "Surely this is the beginning of that vial of wrath" (Rev. xvi. 10.) which was to be poured upon *the seat of the beast*; if so, we must next expect some movement in the east. "The Turkish empire will next be attacked, and this, again, be quickly followed by a very general coalition among the friends of the dragon, the beast and the false prophet; for it is said, immediately after the pouring out of the vial on *the seat of the beast*, that the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared, and which (seeing that rivers, in the style of the prophets, often stand for the countries which they water and defend; and seeing, also, that by the Euphratean horsemen, in chap. ix. the Turks are intended) must doubtless signify the calamities which are to bring on the overthrow

“ of the Ottoman empire. And whereas, on the pouring out of
 “ this vial, it is added, (ver. 13.) *And I saw three unclean spirits*
 “ *like frogs* (the symbols of cheats and impostors) *come out*
 “ *of the mouth of the dragon, and out of the mouth of the beast,*
 “ *and out of the mouth of the false prophet. For they are the*
 “ *spirits of devils, working miracles, which go forth unto the*
 “ *kings of the earth, and of the whole world, to gather them to the*
 “ *battle of that great day of God Almighty,* it is highly proba-
 “ ble that a very general combination, among those whom
 “ God is about to destroy, will quickly follow the commence-
 “ ment of this vial on the Ottoman empire. We must wait.”

—With expectation our eyes have been turned towards the east. But who could guess the methods of Providence, or conjecture in what particular point the storm would gather? But on July the second, to the astonishment of the world, a French army landed in Egypt, and a bloody conflict is likely to ensue. That general combination among the *kings of the earth, and of the whole world* (that is, the papal antichristian ones) who ally themselves in favour of the Babylonish beast and his party, has not yet taken place. Let Protestants, (if it be possible they can be of this party) beware of interposing, either directly, or indirectly, for the preservation of Pope or Turk; let them beware of linking their fate with that of those whom Inspiration has doomed to perish!

But, though the attack which has been made on the Ottoman empire, as immediately following the fall of the papal government, is a circumstance which excites a suspicion that this is the beginning of the *sixth* vial of wrath; yet it does not, by itself, and detached from other circumstances, afford sufficient evidence to satisfy the mind that it is *certainly* so; and we are therefore naturally led to inquire whether there are not other circumstances, connected with this, which, by throwing additional light on the subject, may assist us in forming our opinion? There are, and although I may be mistaken, I think they are of such a nature, and so agree with our hypothesis, as to leave on the mind scarcely the shadow of a doubt. At least this is the effect they produce on my mind. Others must judge for themselves. But, let none pass a judgment without due attention. It is an inquiry which involves matters of the highest importance. Unlike to most of the questions which have been agitated among Christians, it concerns the fate of nations, and all that is interesting to the Christian church.

But here, let me drop one word of caution to the candid reader. In inquiries about the meaning, and fulfilment, of the sacred prophecies, we are not, from the nature of the subject, to expect unclouded proof, and the utmost possible evidence; no, not even after their fulfilment; for though what Jurieu observes, in his *Accomplishment of Scrip. Proph.* vol. i. part 2. p. 39. is just, that
 “ there is a particular providence which presides over the under-

“standing the prophecies, and God would not have them understood in every age, because this would hinder their accomplishment; but when they are just ready to be fulfilled, then God permits them to be penetrated into, and the things which we see come to pass from day to day, open men’s eyes;” though this observation, I say, is doubtless just, as it respects the general conduct of Providence, in this respect, yet, we are to remember, that the very idea of prophecy is that of *a light shining in a dark place*. It is objects exhibited through a veil; and such a veil of figurative language, which, even after the accomplishment, must, in some measure, cause obscurity. And, as the bishop of Worcester observes, “*Figurative language, from the nature of it, is not so precise and clear, as literal expressions, even when the event prefigured has lent its aid, to illustrate and explain that language.*”^{*} Let us not then expect unreasonable evidence. It cannot be doubted but that the author of the prophecies, for wise purposes, designed to involve them in some obscurity, and that they should not be understood before the proper time of their development; nor then, but by such as came to the investigation of them with a proper disposition of mind; and who should be willing to bestow upon them considerable attention. Our business, then, is to inquire, not whether there be unclouded proof of the fulfilment of those prophecies, which come under our examination, by such and such events; but whether, on a candid comparison of events with these prophecies, there be any reasonable ground to conclude that there is any *real*, though not *unclouded* evidence, of their completion. If the application of events to prophecies be forced and fanciful, and not built upon any rational and certain principles, then, of course, all men of sense will reject such applications; but if an agreement be made out on the well known principles of prophecy, and without the least violence being offered to the style in which they are delivered, then men of sense and piety will, undoubtedly, be disposed to open their minds to conviction. Let us commence our inquiry.

I. If the war which is commenced against the Turks be that attack on the Ottoman tyranny which is to terminate in its overthrow, as the circumstance of its immediately following the fall of the papal government seems to intimate; that is, if this be the beginning of the *sixth vial of wrath* (Rev. xvi. 12), then it follows that the *seventh angel* (Rev. xi. 7. xi. xv.), who brings the *third woe*, has sounded his trumpet; for, as we have heretofore shewn, all these seven last plagues, which are destined for the overthrow of the Antichristian church and kingdoms, are comprehended under this trumpet, and are the judgments which it is to introduce. But before we can be assured that this woe is commenced, we must have proof of the accomplishment of several other prophecies which precede it; particularly *five*. The 1260 years, during which

^{*} Introduction to the study of the Prophecies, vol. i. p. 82.

the faints of the Most High were to be given into the hands of the *little horn* (the papal tyranny) and this monster was to practise and prosper, to open his mouth in blasphemy against God, and make war with the faints, must be brought to a conclusion, Dan. vii. 25. xii. 7. Rev. xi. 3. xiii. 5.—The *second woe* must also have been brought to a termination, Rev. xi. 14.—The *seven thunders* must have uttered their voices, Rev. x. 3—7.—The slaying of the witnesses must be past, Rev. xi. 7.—And lastly, the *tenth part of the city* must have fallen, and the circumstances attending it must have taken place, Rev. xi. 11—13. Our business is to examine whether there be any reasonable grounds for concluding that these prophecies have had their accomplishment?

For the arguments which go to prove that these predictions have had their fulfilment, I must refer the reader, if they have slipped his memory, to those pages where we have investigated these subjects at some considerable length; for it would occasion an unreasonable prolixity to repeat them at much length here. I shall suppose the reader, then, to have attentively considered what has already been advanced. And to all but attentive readers these subjects must for ever remain, not only enveloped in obscurity, but in utter darkness.

First, The Papal tyranny, as we have seen, was to continue, or rather prosper, for 1260 years. The question is, from what time, or from what event, in the history of this tyranny, are these years to be calculated? Learned Commentators, not waiting for their close, have differed; some fixing their commencement earlier, and others later. According to several they should have terminated early in the present century, or about the middle of it. Some lived to see themselves disappointed; no events turning up to justify their conclusion. And it appears to me that this question is attended with so many difficulties, that it is not possible for any one to say, with any degree of certainty, from what time, or event, God was pleased to reckon these 1260 years, till their accomplishment points it out. But, if we wait till the Papacy be overthrown, or, till some great calamity befalls it, which immediately leads to this event, by throwing the whole Babylonish kingdom into confusion; and then, on reckoning back 1260 years, find ourselves cast upon some very important event in the history of religious corruption, usurpation, and tyranny, every reasonable man must acknowledge, that from this time these years are, most likely, to be dated. Now let the reader judge, whether the publication of *Justinian's Code*, the strong-hold of all ecclesiastical usurpation, and of his edict, containing his confession of faith, which made it confiscation of goods, forfeiture of the dearest civil rights, banishment and death, to dissent from the faith prescribed, and which was approved by Pope John, and, with other matters favourable to religious tyranny, inserted into the code of imperial laws, and which has been the model followed by all per-

secuting governments since; let the reader, I say, judge whether these events, which fell out between the years 529 and 534, are not of sufficient importance to justify the supposition that from this period the 1260 years reign of the papal beast might be reckoned.

The *second* important prophecy, of the fulfilment of which we must have proof, before we can conclude the *seventh angel* to have founded, is that which respects the *second woe* in Rev. ix. The reader, I hope, has impartially considered what has been brought forward on this subject in the *second part* of the foregoing pages. From the most attentive review of the history of the Turks (who are allowed to be the instruments of the judgments here referred to) there is reason to conclude that this woe has been past more than a hundred years. For, seeing that the Ottoman empire was founded about the year 1300, and that the Euphratean horsemen were *prepared for a year, and a month, and a day, and an hour*, (that is, in mythical time, about 396 years) to kill, in their political capacity, the men of one of the three-fold divisions of the Roman empire, and which was completely effected by the entire conquest of the Greek empire, (heretofore the eastern præfecture,) towards the end of the last century; and seeing that soon after this their conquests entirely ceased, and they received such a blow from the western powers, to whom they had also been so terrible a scourge for ages, that they have never since been able to make any effectual head against them, but have been verging fast to destruction ever since, it is highly reasonable to conclude, that, as a woe, their appointed time is long past.

Thirdly, Did the *seven thunders* (Rev. x.) utter their voices between the close of the *second* and the commencement of the *third woe*, as appears next to certain from the place which the vision occupies? And, seeing that thunder is the well known symbol of war, is it reasonable to conclude that these seven thunders signified seven wars, or periods of war, in the territory of the beast, the scene of the vision, after the Turkish power began to decline, or, after the *second woe*, and previous to the grand attack on the Babylonish kingdom? There have been, in Europe, since the Turks passed the acme of their power, at the close of the last century, just seven periods of war, as the reader has seen in the *second part*. Whether the reasons there stated in support of this interpretation are satisfactory, every one must judge for himself, but I have the pleasure of learning that the first biblical scholars in this country, and in others, think the interpretation just, and the argument sufficiently conclusive.

The *fourth* prophecy concerning the accomplishment of which we must be satisfied, before we can conclude the *third woe* to be arrived, respects the slaying of the witnesses, Rev. xi. 7. They were to be killed, not literally, (though many of them, in this sense, suffered death) but figuratively, or politically, agreeable to

the idea held forth of the state of the Jewish people by the prophet Ezekiel (chap. xxxvii.) who, brought into a state of bondage, are, politically dry bones, destitute of all civil life. Thus those called God's *two witnesses*, were, towards the conclusion of the reign of the beast, to be killed, and to lie dead *in the street of the great city*, in one of the ten kingdoms of the mystical Babylonish empire, especially; for it is said, *When they shall have finished (or rather shall be finishing) their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city.* Not *streets*, but *street*, and this the *platea* or principal street, or square, or open place, of the great Antichristian city. The reader has seen how we have endeavoured to explain, and illustrate, this prophecy in the *First Part*. Never was there so general and cruel a persecution of the witnesses against Antichristian corruptions and oppressions as towards the close of the last century, when the Protestants, of all the popish countries where they most abounded, were deprived of all their rights and liberties, civil and religious, and made to suffer all sorts of miseries and deaths; especially in France, the *platea*, or principal kingdom of Europe, the country where they always most abounded, where they enjoyed the most privileges, and where there were now more faithful witnesses for truth and liberty, than in almost all the other popish countries put together. Whether the fulfilment of this scripture prophecy appears to the reader clear or doubtful, I cannot tell, but it is certain that the most learned and enlightened men among the sufferers, as well as many others who witnessed their sufferings, thought that this was the slaying of the witnesses, as here predicted; and it appears to me that if all subsequent circumstances agree, such as their resurrection, &c. there can be no reasonable doubt but that they were right. Of this we shall be better able to judge if we attentively consider the

Fifth Scripture prophecy, respecting the fulfilment of which we must be satisfied, before we can make up our minds as to the sounding of the *seventh trumpet*, which brings the *third woe*. It respects the fall of the *tenth part* of the antichristian city, and the circumstances which attend it, Rev. xi. 11.—13. *And after three days and an half, the spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; (or rather 7000 names of men) and the remnant were affrighted, and gave glory to the God of heaven.* Here I must entreat the reader to turn to the *First Part*, and weigh, attentively, what has been brought forward in support of the conclusion, that

this part of prophecy has had its accomplishment, in the wonderful revolution which has lately taken place in France.

Here occurs but one difficulty of consequence. As to this resurrection of the witnesses, every one will allow that it may mean a figurative, or political one, a restoration to their rights; and no one, at all versed in the Jewish style, can be at a loss to understand what is meant by *the spirit of life from God* entering into them. *Heaven*, we know, in the symbolic style, signifies the ruling power or government, either in the political universe, or in a single kingdom or country, as the scene is laid; a *cloud*, without any tokens of a storm, always denotes what is good, and implies success; to *ascend to heaven*, therefore, in a *cloud*, signifies to rise to power. An *earthquake*, in the style of the prophets, is the well known symbol of wars and civil commotions; of great revolutions and changes in the political world, whether in the governing or governed parts; for the Greek word *σεισμός*, translated *earthquake*, is often used for any sudden or violent shaking in any part; even of the heavens, as well as the earth, as may be seen in Joel ii. 10. Hag. ii. 21. Heb. xii. 26. As to the *seven thousand names of men* (as it should be read) which were *slain* in the fall of the *tenth part of the city*, the abolition of titles and of religious orders, is easily to be understood. The *city*, the *great city*, and *Babylon the great*, so often mentioned in this book, evidently stand in opposition to *Zion*, the *heavenly Jerusalem*, the true church of God; and we have here, under another symbol, the same Anti-christian territory, or people, signified as by the *ten horns* of the apocalyptic beast. Here, instead of a beast with *ten horns*, we have a city consisting of ten streets—for this we shall see to be implied, if we compare ver. 8. with ver. 13. for it is doubtless the same tenth part of the city in which the witnesses both lie dead and rise, and which afterwards falls.—Every one, I think, who attentively considers the subject, must acknowledge, that, in these particulars, the prophecy and the circumstances of the French Revolution, without any aid from fancy, may, in perfect, and manifest, conformity to the well known meaning of the symbols used, be considered as wonderfully agreeing.

But, there is one particular, which, perhaps, has struck the reader as attended with some difficulty. It respects the time that the witnesses were to lie dead; *three days and an half*. Days, in the mystical language of prophecy, and particularly in this book, generally signify years. But if that be their meaning here, an essential agreement is wanting; for the time, from the repeal of the edict of Nants to the French Revolution, was about 105 years. What has been brought forward, on this subject, in the foregoing pages, and especially in the notes, has, I hope, been well considered. If so, I flatter myself the difficulty has vanished from the reader's mind. Terms of time among the ancients, as we have seen, were ambiguous. Days, months, and years, had

not always their proper signification, "for months," says Artemidorus, "are sometimes denoted by years, and days too; and "years and days by months; and months and years by days." It was the subject, or the rule of proportion, which determined the meaning of the terms. Hence Daubuz observes respecting the terms of time in the symbolic language. "Terms of time "being thus ambiguous amongst the ancients, they must, in the "symbolic language, be by the rule of proportion determined by "the circumstances.—Prophecy concerning future events is a "picture, or representation, of the events in symbols, which being fetched from objects visible at one view, or cast of the eye, "rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And, "therefore, that the duration of the events may be represented in "terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature."

Days, then, may stand for months. And we may here see the reason why the witnesses are represented as lying dead *three days and an half* rather than three months and an half, or 105 days. *The duration of events must be represented in terms suitable to the symbols of the visions.* The symbol is, dead bodies lying in a street. How monstrous would it be to represent dead bodies as lying in such a situation for 105 days! The time of their lying dead is, therefore, drawn in miniature, suitable to dead bodies lying in a street; and these days, or months, are to be calculated in the same manner as the forty-two months in ver. 2. Thus, $3 \times 30 + 15 = 105$ years; the time which elapsed from the repeal of the edict of Nantz to the French Revolution.

On the whole, wherein consists the absurdity of concluding, that it is highly probable that all these prophecies have had their accomplishment in the events to which we have applied them? On the contrary, may we not challenge the world to point out a like number of prophecies, depending upon, and growing out of each other, that have been more clearly illustrated by their events? I think the proof of their fulfilment is next to a moral certainty. And if we are right, then the probability is, that the *third woe*, which is speedily to lay in ruins the whole Babylonish city, is commenced. For, as on the conclusion of the seven thunders (chap. x.) the angel swears that there should be *delay* no longer, but the seventh angel should sound, and the mystery of God be finished; so, on the fall of the tenth part of the city, it is declared, (chap. xi. 14.) *The second woe is past, and behold the third woe cometh QUICKLY.*

II. But, are there several reasons to induce us to conclude that it is highly probable that the *seventh angel* has sounded his trumpet, for the ruin of Antichrist and his party? This remarkable æra must doubtless be marked by some singular calamities, which will determine its arrival. Here then, some other inqui-

ries present themselves. What posterior evidence is there that we are entered upon the woe which this trumpet brings? Great calamities are to follow; and from the nature of the symbol, it is most likely that these are such as arise from wars and revolutions; and, as they are designed for the overthrow of the Antichristian church, and of those states and kingdoms which give their power to the beast, they must fall, chiefly on the Antichristian party.

These calamities, as has been shewn, are evidently signified by the seven *vials* (or libation bowls) *of the wrath of God* (chap. xvi.) which are poured out by seven angels, (or instruments of God's vengeance) upon the *earth*, the *sea*, the *rivers and fountains of water*, the *seat of the beast*, the *great river Euphrates*, and into the *air*. Now, as there appears a sevenfold distinction in these calamities, and that they do not all commence together, but are successive (though I suppose they all mingle their streams and run on together, till the last, before they produce all their awful effects); and seeing that we suppose even the sixth angel to have already begun to pour out his vial, what proof is there that the pouring out of these judgments is commenced, and how far are we able to trace the several distinctions?

As to the *fifth* and *sixth vials*, (all other circumstances agreeing) these are marked by events sufficiently strong; nor is there much difficulty in ascertaining the objects on which they are poured. It will, I think, be allowed by every one, who has attended at all to these subjects, that without either offering violence to the symbols, or calling in the aid of fancy, we may understand by the *seat of the beast*, Rome, or the Roman government, the throne of the papal monster, as distinguished from his kingdom which extends over the whole mystical Babylonish empire. And seeing that *smiting*, or *drying up the rivers* of a country, kingdom, or empire, does often, in the style of the prophets, signify the conquest and ruin of those countries, kingdoms, and empires, which they water, enrich, and defend; there can be but little doubt, but that by the river Euphrates is signified the empire of the *Turks*; their empire having had its beginning in that quarter, and that river being its principal defence on the eastern side. For as in Isa. xi. 15. the Lord's *destroying the tongue of the Egyptian sea*, and *shaking his hand over the river*, and *smiting it in its seven streams*, that men may go over dryshod; and as in Ezek. xxx. 12. his making the *rivers dry*, signify the conquest of Egypt; and as in Isa. xlv. 27. when the prophet is foretelling the conquests of Cyrus, and the destruction of the Babylonish monarchy, he has these words, *That saith to the deep be dry, and I will dry up thy rivers*; so the pouring this libation bowl, of the wrath of God, on the river Euphrates, may mean the conquest and ruin of the Ottoman empire. For, seeing that this river is west of Persia, we cannot suppose that empire to be intended, because this judgment is *to make way for the kings of the east*, (whoever may be intended

by these) when, if it here signified the conquest of Persia, it should rather have been, *to make way for the kings of the west.*

The objects, then, of the *fifth* and *sixth* vials, may be ascertained with tolerable certainty, and the commencement of the calamities signified, supposing all other circumstances to agree, may be distinguished with sufficient precision. But to ascertain and trace the first *four vials*, viz. those on the *earth*, the *sea*, the *rivers* and the *sun*, is not so easy; and yet by a close attention, and a tolerable acquaintance with the meaning of the symbols used, and with the events signified by the first four trumpets, in chap. viii. I think it far from impossible. I must here refer the reader to what has been advanced in the *Third Part*, where I have treated of the *Probable Progress and issue of the commotions of Europe.*

I shall only observe here, that I apprehend the seventh angel sounded his trumpet, to bring the *third woe*, about autumn 1792, immediately after the fall of the French monarchy; that now the first vial commenced its current of calamities, when the continental *nations were angry* (Rev. xi. 18.) and invaded France, and those military destructions began which have produced such awful effects on the Continent. By the *vial on the sea*, I suppose are signified the judgments which were to afflict maritime countries, and bring naval destructions, and which might begin in *ninety-three*. By the *vial on the rivers and fountains of waters*, I conclude some district in the territory of the beast is intended, distinguished by the greatness and multitude of its rivers, and sources of rivers. This vial I suppose may be dated from *ninety-four* when the French broke into the north of Italy, and began to conquer and revolutionize the countries watered by the Po, and the other numerous rivers in that quarter.

The *sun*, we have seen, is the sovereign power exercised in that region where the scene of a vision, or prophecy, is laid, whether exercised by one or many, (for but one sun can be admitted in one scene, the decorum of the symbol requiring this). The *fourth vial*, then, is poured on the despotism of the beast's kingdom. Our business is to look for some remarkable stroke on the power, pride and insolence of despotism, subsequent to the conquests in the country of the rivers and fountains of water, and previous to the fall of the papal government. And this I think is easily to be distinguished. Behold, since the peace of *Campo Formio*, not a petty Prince, or single Monarch, prostrate at the foot of Republican France, but, *the most august, puissant, and invincible Emperor of the Romans, king of Hungary, and Bohemia*, with all the sovereigns of Germany and Italy. It is certain that the civil power of the beast's kingdom never experienced so great, and so general, a humiliation before.

But, consider attentively the circumstances attending this vial. *And the fourth angel poured his vial on the sun—And what followed? and power was given unto him to scorch men with great heat—fire,*

scorching and heat, when put with such adjuncts as betoken destruction, are the symbols of calamities, such as war, &c. Isa. xlii. 25. lxvi. 15, 16. Matth. xiii. 6. 1 Pet. iv. 12. To whom, or what, was this scorching power given? To the angel, as Dr. Goodwin supposes, or to the sun, as others? We must never forget, in explaining these vials, that, as Mr. Mede observes in his Key, p. 113. "Whatever it is on which a vial is poured out, that suffereth damage and loss from the vial, since the effusion of the vials, is the effusion of the wrath of God, therefore no interpretation can stand here, whereby the effusion of a vial falleth out to the benefit of that upon which it is poured out." It was this consideration, perhaps, which led Dr. Goodwin to his conclusion; but may we not suppose ultimate damage, and even utter extinction, to this sun, to be compatible with a temporary rage, that shall bring great calamities on men? Suppose from the mortifications which the power and pride of despotism suffer, the humbled papal tyrants should be enraged with new fury, and again unite to wage a more furious and cruel war than ever; but that, in spite of all their exertions, they should fail, and that their extraordinary rage and efforts should but hasten their ruin; would not this be an exact, and evident, illustration of the prophecy? It certainly would.

I am thoroughly aware that when the mind has been long and deeply engaged in the contemplation of subjects like these, it is in great danger from the illusions of fancy; and is apt to imagine evident correspondencies between prophecies and events, which no one else can discover, and which, in truth, have no existence, and I would therefore form my sentiments, on such subjects, with caution, and utter them with diffidence. But I appeal to every one conversant in the style of the prophetic writings, and who has taken the pains to compare events with what is contained in them, (and such only are qualified to judge) whether there is not a very singular and striking agreement between the prophecies we have been reviewing, and recent events; such an agreement as is not to be discovered between these prophecies and any former events; and, consequently, whether there is not great ground for apprehending that we are fast approaching some awful crisis? For, if there be any scriptural and rational grounds for concluding it highly probable that the *third woe* commenced about the time we have supposed; and if there have been circumstances, since, which may, even with a tolerable degree of plausibility, be considered as agreeing with the figurative and mystical signification of the first four vials, (for Providence doubtless intended they should be obscure, that they might not, by their perspicuity, operate against their own accomplishment) then, I think, the circumstance of the present movement in the east; the attack on the Ottoman empire, as immediately following the fall of the papal government, being the exact order marked out in the prophecy, puts it, almost, be-

yond a doubt, that the *sixth angel* has begun to pour out *his vial of the wrath of God*, and that we are fast approaching to an awful crisis. How near we are to the great crash it is impossible to say. For though, from prophecies found in Dan. viii. 14. and xii. 11. we have ventured to conjecture, that *thirty* years, from the beginning of these convulsions, were to be reckoned for the cleansing of the polluted sanctuary, yet it is but an hypothesis; and should we on the whole be right, yet, perhaps, the *nineteen* years of reformation, contended for, in the long note at the end of the *second Inquiry*, in the *First Part*, may, if the idea prove just, be reckoned as part of this thirty years. This would bring the great sweep near indeed. Nor do I think it at all improbable, from the aspect of things, and the bearing of the prophecies, that what is called the battle of Armageddon will be brought to an issue between the years 1800 and 1803 inclusive. But let us not be presumptuous. I should not utter these ideas, but from the impression that the Holy Ghost doubtless published these numbers and dates to answer some wise purpose in the instruction of the church; and that there is a *possibility* that glory may hereby be brought to God. For, should we prove right in our conjectures, by what light have we been guided, but by that which shines in his word? Or should events prove that we have been mistaken, such events will illustrate the truth of this word, and if there is any disgrace it will fall where it ought. He that writes on such subjects to please men, and with a cautious solicitude to guard his own credit, whilst he cannot hope to please God, is unlikely to strike out truth.

What is the duty of Christians, particularly, at this eventful period, in prospect of the awful crisis before us? Is it to take the sword, and go on a crusade against the *destroyers of the earth*, and thus aid the accomplishment of the prophecies? No, the prophecies simply foretel events, and lay no injunctions on us to aid their accomplishment. Our rule is, *Follow after the things which make for peace, and things wherewith one may edify another*. The command given to us is, *Enter into your chambers, and shut your doors about you; hide yourselves, as it were, for a little moment, till the indignation be overpast. Pray for kings, and all that are in authority, that we may live a quiet and peaceable life, in all godliness and honesty*.

If we are right in our conjectures, respecting the pouring out of the *sixth vial*, the proof will be, not only that it will be followed by the general coalition already noticed, but, that the Ottoman empire be overturned; the Jews restored to their own land, and a time of trouble (of wars and revolutions) succeed, as never was since there was a nation*. Soon, it is likely, the *seventh an-*

* It may be proper just to remind the attentive reader, that, as the Greek word rendered *battle* (ver. 14.) might have been rendered *war*, it signifying not only a single fight, but a war from beginning to end, however long, and that we are not therefore obliged to conclude that the *beast* and *false prophet*, &c. are to be gathered

gel will pour out his vial into the air, and a great voice out of the temple in heaven will pronounce, with a sound that will shake all the foundations of the earth, *IT IS DONE*, (Rev. xvi. 17.) and there will be *voices, and thunders, and lightnings, and a great earthquake* (symbolical) *such as was not since men were upon the earth, so mighty an earthquake, and so great.*

This expectation is confirmed by other prophecies. In the latter part of the *eleventh chapter of Daniel*, we have a prophecy which foretels the rise, conquest, and fall of the empire of the Turks. After marking out the conquests of this *king of the north* (as this monster is called; the Turks coming originally from this quarter, and their empire lying north of the Saracens, before noticed) the prophet goes on to predict his fall. Ver. 44. *But tidings out of the east, and out of the north shall trouble him; therefore he shall go forth with great fury to destroy—yet he shall come to his end, and none shall help him.* And what are the events which are cotemporary with his fall? Chap. xii. 1. *And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake.* There are to be great shakings of nations; and the Jews, who have long been politically dead are to be raised to life. Nor let this be thought either impossible or improbable. Read Ezek. xxxvii. 1,—14. The probability is, unlikely as such an event may appear at present, that the Jews will, by some means, and some nation, or providence, be set in motion, and take a conspicuous part in those commotions which are to shake to pieces the nations which oppose the providence of God. This is intimated in many prophecies, particularly in that recorded in Zech. xii. which has a special relation to their restoration in the latter days. *In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf;*

together into one field of battle, on the same day, literally; so, though the going forth of the *unclean spirits to the kings of the earth and of the whole world, to gather them to battle*, intimates a combination, yet this may not be so formal a one as some may expect. They may be gathered together to this war, to be destroyed, although they should not all, by a formal agreement, unite their armies, and march, themselves, at their head. For instance, what but these *unclean spirits* of superstition, tyranny, and delusion, can actuate the king of Naples (if he is not powerfully backed by others stronger than himself) to engage in a crusade against the power of France and her allies, for the restoration of the papal government? What can be expected but that he will be taken, and cast (not the man but the tyranny) into the *lake of fire* (Rev. xix. 20.) which *burneth with fire and brimstone*. All figurative language to express the entire and endless destruction of tyranny and corruption.—It may also be proper, here to remind the reader of what we have taken notice in the *First Part*, viz. that the tyrant, or tyranny, called *the dragon*, will not be among those that are to be destroyed in this conflict. Whether it be the Emperor, or the German empire, time will shew.

and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again, in her own place, even Jerusalem.

Were it not for extending these pages beyond due bounds, it would be easy to shew, that the aspect of things, as it relates to the Jews, and the present oppressed, discontented, and enfeebled state of the Turkish empire, strongly indicate the mercy which awaits the former; and the speedy overthrow of the latter; and serve much to corroborate the expectation excited by prophecy. Providence operates by second causes. Whether the present extraordinary expedition of the French in the east, is immediately connected with the future restoration of the Jews, God only knows; but it is highly probable that it is. There seemed a singular providence in their safe arrival in Egypt; and it is not impossible but the destruction of their fleet may have an intimate connection with the same grand event, to which Divine Providence seems directing the issue of things. They are at once chastised, and the instruments of chastisement.

There is a prophecy in Isa. xi. which more than intimates the easy conquest of Egypt about the time of the gathering of the Jews, in the latter day. Read the whole chapter.—It is said at ver. 12th. *And he shall set up an ensign for the nations; and shall assemble the out-casts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.*—Verse 14. *And they shall fly upon the shoulders of the Philistines, toward the west, and shall spoil them of the east together—And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high way for the remnant of his people, &c.* We have seen that the *smiting* of rivers, &c. signifies the conquest of the countries which they water and defend. To pass them *dry-shod* intimates the facility of the conquest. This easy conquest, has, perhaps, been effected. and if the French should get possession of Syria, nothing is more probable (seeing that they are cut off from all succour and reinforcement from France) than that they will invite the Jews, who abound in all the eastern countries a vast deal more than they do here, to join them, and take possession of their own country. Then would Egypt become a high-way for the remnant of God's ancient people, and they would fly upon the shoulders of the Philistines (the Turks who inhabit old Philistia and Palestine) as an eagle darts on his prey, and as a wrestler seizes his antagonist by the shoulder.

We do not pretend to *determine* how God will effect the fulfilment of his mercy to the seed of Abraham, but let not these sentiments be thought wild. God works by means, and how are the dispersed, disarmed, and disorganized Jews, so likely to be put in motion, armed and organized, as by being patronized by some

powerful nation at war with the Turks. But *the vision is for an appointed time. Wait.*

Now observe, reader, the solemn warning which immediately follows the pouring out of the *sixth vial*, and the going forth of the unclean spirits to gather together *the kings of the earth, and of the whole world, to the battle of that great day of God Almighty.* BEHOLD, I COME AS A THIEF. BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARMENTS, LEST HE WALK NAKED, AND THEY SEE HIS SHAME. This certainly bespeaks the *very near* approach of events singularly interesting and awful. That few think of it, and that most ridicule such expectations, only proves that there is more infidelity in the world than is professed, and makes this near approach of the coming of God's judgments the more likely.

I shall solicit the attention of the reader to one more prophecy, which tends to illustrate our subject, and I have done. If we compare, with the vision of the vials, what we find in the latter part of the *fourteenth chapter*, we shall see, that, under other images, the same calamitous events are represented. In the xi. xii. xiii. and xiv. chapters, we have a distinct set of visions which more immediately relate to the affairs of the church. The former part of the *fourteenth chapter* discloses the scene of reformation. In the latter part, from ver. 14. we have represented, in two visions, one of the *harvest*, and the other of the *vintage*, those judgments of God on the enemies of his church, which are to terminate in their utter destruction. The prophet Joel (chap. iii.) had predicted the same series of calamities, under the same images; but without the division here observed. The reason of this double representation, first under the image of a harvest, and then under that of the vintage, which quickly follows harvest, I suppose to be for the purpose of marking out that comparative pause, or cessation from general hostilities, which was to take place in this decisive conflict with the enemies of the church of Christ. Some such pause is discoverable in the pouring out of the *seven vials*. For what follows on the pouring out of the *sixth*, on the *river Euphrates*, viz. the going forth of the *unclean spirits to the kings of the earth, and of the whole (papal Antichristian) world, to gather them together to battle*, and the warning which is given, *Behold I come as a thief*, &c. supposes a new and more general combination, or, at least, gathering together to battle, than what before existed; a renewal of hostilities; and a distinguished scene of calamitous warfare, which will prove more fatal than any thing before. And seeing that all are pretty well agreed, that the vintage is the representation of that great crush of the enemies of God's church, which is to take place in the latter day, just previous to the coming of the kingdom of Christ; and as no doubt can be made that the wars and revolutions signified by the judgments of the *sixth* and *seventh vials*, are those which are to accomplish the same end;

I therefore suppose that the visions of the harvest and vintage, and those of the vials, fit as so many tallies; the judgments of the harvest answering to those of the former vials; and the final conflict and crush, signified by the vintage, answering to the general overthrow under the latter vials, after the pause intimated in the episode which is introduced at the commencement of the *sixth*.

But there is one peculiarity in the treading of the wine-press which ought not to be passed unnoticed. It is said, *The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and the blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.* This vine of the earth which is gathered, and cast into the wine-press, is only another symbol for the Antichristian party, gathered together to the battle of *Armageddon*. Time must illustrate what is meant by the treading the wine-press *without the city*. But *this city*, I think, must be the same with what is elsewhere, in this book, denominated *the great city*, and *Babylon the Great*; and it is probable that the great crush of God's enemies will be without the bounds of the beast's territory. There are many conjectures on this head; the most probable, perhaps, is, that it will be in Palestine, the length of the holy land answering to the 1600 furlongs, or two hundred miles, in the text. Mr. Mede's objections to this conjecture, have certainly, at this time, no weight. Things rather looking that way than otherwise. But these conjectures we leave. Events will at once illustrate the prophecy; and confirm the truth of divine revelation. Let us watch.

And does the aspect of things indicate an awful crisis to be at hand? And are there *any* grounds for apprehending that we live at the very moment, when Jesus Christ utters this warning, *Behold I come as a thief!* At the moment, when the angel of vengeance, who hath power over fire, cometh forth from the altar, where the saints have been slain, and *crieth with a loud cry to him that hath the sharp sickle, saying, Thrust in thy sickle, and gather the cluster of the vine of the earth, for her grapes are fully ripe!* How awful the thought!

Christians! Protestants! hasten from Babylon, the object of the Divine vengeance, *that ye partake not of her sins, nor receive of her plagues.* Beware of enlisting yourselves, directly, or indirectly, in defence of the *man of sin* that hath so long tyrannized, and uttered his blasphemies, in the temple of God. Beware of all alliances with the enemies and persecutors of the saints of God; for the support of those systems of corruption and oppression which Inspiration assures us must perish. Let Providence destroy them by whom he will destroy them; and by what means infinite wisdom sees fit. Improve the superior privileges with which you are favoured. Contemplate the danger which surrounds you, and set

yourself, sincerely, to REPENT and REFORM, and then, though *a thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked.* But, if lost to your principles;—if blinded by prejudice, and misled by the spirits of delusion which are abroad in the world, you should league yourselves with oppressors and persecutors, and cast in your lot with Papal and Mahometan tyrants—Think of the consequence.

A SYMBOLICAL VOCABULARY.

AS there may be some readers to whom a farther explanation of the symbolical style of the prophecies, than is to be found in the foregoing pages, or than is commonly to be met with, may be useful and agreeable; I shall devote a few pages to this subject.

What follows has been chiefly drawn from Mr. Daubuz's *Preliminary Discourse*, and *Perpet. Comment. on the Book of Revelation*; and from the *Symb. Dict.* prefixed to Dr. Lancaster's abridgment of that work; having extracted what I thought most just, and most likely to be useful to common readers, and mingled such sentiments of my own as I think supported by good authority, or sufficient reasons. If, in some things, I suppose I see farther than these eminent writers on prophecy did, it is not because I have the vanity to fancy my abilities to be equal to theirs, but because I not only stand on their shoulders, but possess the advantage of living at a time when many difficulties have received additional illustration.—Besides the help derived from the scriptures themselves, and from the well known Greek and Latin authors, the principal guides followed by the above writers, in interpreting the symbolical language, are a curious Treatise on this subject which bears the name of *Achmet*, an Arabian writer; and another by *Artemidorus*, an Ephesian, who lived about the end of the first century; and which are published together, under the title of *Artemidori Daldiani et Achmetis Sereimi F. Oneirocriticon*, by Nicholaus Rigaltius, Lutet. 1603. Those who wish to see more of the authorities than will be found here must be referred to those valuable works: for one great object, in this Appendix, is to be as short and plain as possible: But I hope that, with all the defects of the following little sketch, and though so brief, it may be useful to some, by inviting their attention to the sacred prophecies, which are daily becoming more and more interesting, and by smoothing the way a little, to the better understanding of them.

When a plain man, as Dr. Hurd has observed,* brought up in

* See *Introduction to the Study of the Prophecies*, Sermon ix. A discourse replete with solid arguments, and elegant sentiments; as indeed is the whole work. Has this venerable bishop lost all his powers, or what is the reason that he does not now come forward and lend, to the church of God, and his country, the aid of his superior

our customs and notions, and unacquainted with theological studies, first turns his attention to the prophecies, it is no wonder, if he not only often finds himself at a loss to understand their language, but if he also feels some surprise at the texture of it. It is well if he possesses modesty and piety enough, not, at once, to conclude that these writings are all unintelligible jargon. Attention to what follows will tend, I think, not only to assist us in understanding what we read, but to remove surprise and obviate prejudice.

However dark or fanciful the style of the prophets may now appear to many, it was anciently of common and approved use, and well understood, in general, by those to whom the prophecies were originally addressed; and, however it may appear to those who have never studied the subject, is, like other languages, reducible to rule, and capable of having its meaning ascertained.

That the unlearned reader may form some tolerable idea of the subject, it will be necessary to trace up the symbolic, or metaphorical writing, to its original.

There are two ways, especially, by which men communicate their thoughts to each other, the first by *sounds*, the other by *figures*.*

We may suppose men for some time to have contented themselves with communicating their thoughts by speech, but there being frequent occasions to have their conceptions either perpetuated, or communicated at a distance, the way of figures was next thought of; but our method of literal writing was doubtless a long time before it was discovered, or brought to any perfection; and was, perhaps, at last, as some think, a divine revelation to Moses, when God gave him the law of ten commands.

The first and most natural way of communicating our thoughts by marks, or figures, is by tracing out the images of things. Thus it appears that, formerly, to express the idea of a man or horse, the form of these was delineated. This is called *picture writing*. It was in this manner, when the Europeans first discovered America, that the Mexicans recorded their laws and history. But the inconvenience, and imperfection, of this sort of writing being great, men were put upon improvement, and hence *hieroglyphics* and *symbols*. By this contrivance, that writing which was but a simple painting became a pictured character. The first step towards bringing this sort of writing to perfection, was, *to make the principal circumstance in the subject stand for the whole*. Thus a

learning and abilities, either to demonstrate the fulfilment of the sacred prophecies by the present wonderful events, and thus guard his countrymen against measures which might involve us in destruction; or to dissipate those illusions to which we may be exposed? His name would doubtless have great weight, and whatever came from so respectable a person must command attention.

* See Dr. Wharburton's *Divine Legation of Moses*. Book iv. Sect. 4. from whence a part of what follows is extracted.

battle (or two armies in array) was described by *two hands, one holding a shield and the other a bow*; a siege was signified by a *scaling ladder, &c.* The second, and more artful method of contraction, was by *putting the instrument of the thing, whether real or metaphorical, for the thing itself.* Thus an *eye*, eminently placed, represented God's omniscience; an *eye and scepter*, a Monarch; a *ship and pilot*, the Governor of the universe, &c. The third, and still more artificial method of abridging picture writing, was, *to make one thing stand for another, where any real, or supposed resemblance, or analogy, existed.* Thus the universe was designed by a *serpent in a circle*, whose variegated spots signified the stars. The Egyptians (says the Bishop of Worcester) cultivated this species of hieroglyphic writing more than any other people, while the splendor and fame of that mighty kingdom excited a veneration for it in the rest of the world. Hence it was that the learning of those times, which spread from Egypt as from its centre, took a strong tincture of the hieroglyphic spirit. It is no wonder therefore that the Israelites, especially, who were bred up in that country, at the very time when this sort of learning was at its height, should carry with them this treasure, among their other *spoils*, into the land of Canaan.

Thus originated the symbolic language and writing. And hence it is, in condescension to the ways of men, that this kind of style is so often used by the sacred writers. Nor let any man think it degrading, in the Inspirer of the prophets, thus to condescend to speak to men in a language like this. To speak to us in any way is infinite condescension; and if we consider how ancient, general and widely diffused this symbolic style has been, and still is in the world; how necessary it is to rude nations, and how taking with the most refined; and that, though it might have had its origin, in some measure, in the fancies of men, yet that it sprung from necessity; and, on the whole, had its foundation in the nature of things; we shall not *so much wonder* that infinite Majesty has revealed himself in such a style, as *admire* the Divine Wisdom and Goodness which has vouchsafed us a Revelation that is so wonderfully contrived, that whilst, where it is necessary, the Divine intentions are veiled from the eyes of the thoughtless and wicked, every thing is sufficiently clear to answer the best of purposes, in the instruction of God's church, and for authenticating the sacred writings; so contrived that whilst it is calculated to charm and captivate the refined, is, also, in its general texture, vastly more fitted to facilitate the reception of it among rude and savage nations, than the more refined and philosophic languages of modern times.

But, for the better understanding some of the scripture symbols, or metaphors, it may be necessary to attend a little more to the main principles on which the ancients founded the signification of theirs, and from which these are taken. There are prin-

cipally four kinds of symbols, besides those which are taken from the history, and peculiar rites and institutions of the Jews.

1. Such as are single, and which are taken from the heavenly bodies, as *the sun, moon, and stars*. The Egyptians, Chaldeans, and others, supposed there was a sort of mystical connection between the worlds *invisible, natural and political*. They looked upon the visible heavens, and its luminaries, as representatives and symbols of the invisible Deity, and his angels, or ministers; and upon kings and their ministers, the nobility and superior orders in the state, as being, in the political world, the representatives of the Deity and his angels, in the invisible world; and as answering to the sun, moon, and stars, in the natural world; being the inferior links in that chain which they supposed to unite the three worlds, by such a concatenation, from the supreme to the lowest, that the affections of the superior extended throughout to the inferior. Hence in the symbolic language and character, the sun was the symbol of a king or of a father, as the scene was laid, in a kingdom or family; the moon was the symbol of the next in dignity, and the stars the symbols of inferior rulers and magistrates. From these notions grew idolatry, and all the nonsense of judiciary astrology.

2. The second kind of single symbols is borrowed from the lower parts of creation, such as animals, mountains, seas, rivers, and the like. And the signification of them is founded (according to the notions which the ancients had of their natures, qualities, magnitudes, uses, &c.) upon the principle of affinity and similitude. Thus a lion, as being accounted the king of beasts; or an eagle, as the king of birds, becomes the symbol of an earthly monarch; and the scorpion on account of his poison, and perpetual moving of his tail to strike, the symbol of an inveterate and deadly enemy. And as a collective body may be considered as a *totum*, or whole, and therefore *one*, a wild and ravenous beast becomes the symbol of a tyrannical kingdom.

3. The third sort of symbols, also, which are borrowed from the arts, customs and practices of men, are, in like manner, to be explained by analogy. Thus the habits of the body signify a person's condition, or the dispositions of the mind. Garments may be the symbols of virtues or vices, according to their quality; a girdle the symbol of strength and fortitude; and a breastplate of courage.

4. A fourth sort of symbols are compound ones, and are to be explained by the same rule as the former. Thus a lion, simply, is the symbol of a king, but if there be added the instruments of destruction, such as nails, great teeth, &c. it becomes the symbol of a tyrant or tyranny; if there be the addition of wings, they denote rapid conquests, or great exaltation; if of horns, this compound symbol signifies that although, in some senses, this power, or tyranny, is to be considered as one, yet, in others, as not so,

but as composed of as many as there are horns.—To these different kinds of symbols, common to almost all nations, we may add another.

5. There are some symbols peculiar to the sacred writings, taken from the history, rites, and customs of the Jews. Thus Egypt and Babylon, are put for an idolatrous, proud, imperious, and oppressive tyranny; Jerusalem, and Zion, for the true church of God; the temple, as the place where the people met for public worship, for the visible church, or the public profession of the truth; the *shutting* of the temple, for the suppression of the public profession of the gospel; and, consequently, the *opening* of it is the symbol of liberty of conscience, whether improved or otherwise. The removal of restraints.

Thus we have briefly traced the origin of the prophetic style, and seen upon what principles the prophecies are to be explained; and, though some degree of obscurity must be expected always to attend the prophetic writings, yet, by a judicious use of the helps which are afforded us in the sacred scriptures themselves, and which may be derived from other quarters, they are far from being impenetrable. And though the several senses which some symbols are capable of, may prove some impediment, yet, perhaps, not much more than is often found in common language, in which the plainest words frequently admit of very different constructions, but which may be understood by a close attention to the subject. And this is as true of the mystical Book of *Revelation* as of many other prophecies; for, although I cannot pretend to explain all its mysteries, yet, seeing that it was certainly given to be understood, I have no doubt but the time will come when God will raise up men to do it, or it would never have been prefaced by that remarkable exhortation, which may well make those Christians ashamed who treat this book as useless, *Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand.*

Let us endeavour hastily to trace the meaning of some of the principal scripture symbols.

ANGELS. Seeing that angels are the ministers of God's pleasure, hence an angel, in the prophetic style, expresses every thing which brings a message from God, or which executes the will of God. A prophetic dream (says Lowman) is an angel. The winds, and flames of fire are angels to us, when used by God as voices to teach us, or rods to punish us. So that God is properly said to *reveal* by his angel what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation; and to *do* that by an angel, which he effects, either by the instrumentality of men, or by other agents.

BABYLON, in the Revelation, is not only Rome, but comprehends the whole Antichristian church, and territory. This empire of the ten-horned beast is thus denominated; first, because guilty of usurpation, idolatry, and persecution, in the same manner as old literal Babylon was; and then on account of being, by a successive devolution of power, the possessor of the pretended rights of Babylon. As Babylon, or Assyria, formerly reigned supreme, and trampled on the rest of mankind, so, in later times, have the Antichristian kingdoms, which make up the body of this beast, or which constitute this mystical polity.

BALANCE. The well known symbol of the strict observance of justice, Job xxxi. 6. Psal. lxii. 9. Prov. xi. 1. In Rev. vi. 5. the balances seem to be the symbol of scarcity.

BEAST. A wild beast is the symbol of a tyrannical power, or monarchy, which destroys its neighbours, or subjects; and persecutes the church of God. Dan. vii. 3, 17. Jer. xii. 9. Ezek. xxxiv. 28.

Bear. The symbol of a tyrannical power which may be supposed to resemble this animal in its strength, fool-hardiness, greediness, and cruelty. The Medo-Persian monarchy is represented by this beast in Dan. vii. 5.

BIRDS, signify armies in Jer. xii. 9. Ezek. xxxii. 4. xxxix. 17. Rev. xix. 17.

Bind. To restrain from acting (Job xxviii. 11. Rev. xx. 2.) as *to loose* is to permit to act. Rev. ix. 14. xx. 7.

Blood, the symbol of slaughter and mortality, Isa. xxx. 3. Ezek. xiv. 19. xxxii. 6. Rev. xiv. 20. xvi. 3.

BOOK. As the Jewish kings, when they were crowned had the book of the law put into their hand, therefore, in allusion to this custom, to receive a book may be the symbol of the inauguration of a prince. A book written within and without, signifies that its contents relate to a long series of great and important events. A book being sealed is the symbol of obscurity and secrecy; whilst opening it signifies the revelation of its contents. *The Book of LIFE*, is so called in allusion to the custom of kings, who, as they had several books for the record of things, so they had a peculiar book, in which were entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esth. vi. 1, 2. Exod. xxxii. 32, 33. Phil. iv. 3. Rev. iii. 5. xiii. 8. xx. 12.

Bow. The symbol of war and victory. Psal. vii. 12. Rev. vi. 2.

BRIMSTONE. The symbol of dreadful torment, and everlasting destruction. Job xviii. 15. Isa. xxxiv. 9. Rev. xix. 20.

BURIAL, being an honour paid to the dead, the want of it is always considered as a sort of aggravation of death; and the denial of it as an act of the greatest punishment, as pursuing a person with vengeance, even after he is dead. 2 Kings ix. 10. Jer.

xiv. 16. Rev. xi. 9.; but as in Psal. lxxxviii. 11, 12. the grave is synonymous to the land of forgetfulness, hence, not to be put into the grave, *may* denote that such shall be remembered and not be suffered to be put into everlasting silence.

CHARIOTS are symbols of war, Psal. lxxviii. 17. Isa. xxi. 7, 9. and, as appears from 2 Kings ii. 12. sometimes of strength and defence.

CITY. Cities are frequently represented in the prophecies under the type of women, virgins, wives, widows, and harlots, according to their different characters and conditions, as in Isa. xxxvii. 22. xlvii. 8, 9. Rev. xvii. 3. xviii. 7. *The great city* in the *Apocalypse* is the same as *Babylon the great*, and stands in opposition to the true church of God; signifying the united polity of the beast's kingdom.*

CLOUD. If a cloud be without any tokens of a storm, it always denotes good, and implies success. As preserving from the scorching rays of the sun, it is the symbol of protection, Isa. iv. 5. A king, say the ancient writers on symbols, riding upon clouds, signifies his ruling over foreign nations, and his being exceedingly prosperous and successful. In holy writ, clouds are frequently the symbols of multitudes and armies, Jer. iv. 13. Heb. xii. 1. A *white cloud* is the symbol of exceeding good success. These ideas illustrate those passages where Jesus Christ is said to come in the clouds of heaven, and to sit on a white cloud. Matth. xxiv. 30. Rev. xiv. 14.

DARKNESS. See *light*.

DAY. See *light* and *time*.

DEATH, is the destruction of the subject spoken of, according to the nature of that subject. Thus, when Amos predicts, (chap. ii. 2.) *Moab shall die with tumult, with shouting, and with the sound of the trumpet*, the meaning is that the king and government of Moab shall lose their power, and the nation shall be brought into subjection and slavery. Death is a ceasing to act, and to enjoy, whilst to live is the contrary. Isa. xxvi. 14, 19. xxvii. 7. Ezek. xxviii. 8. xxxvii. 1. Rev. xi. 7. *Moral Death*, is to be under the power of sinful habits, and in a state of alienation from God. Rom. viii. 6. Eph. ii. 1.

DRAGON. All serpents, according to their size, are the symbols of greater or lesser enemies. The dragon among the ancients was esteemed the symbol of a king that was an enemy; as also of a pirate and a murderer. In Ezek. xxix. 3, 4. it is used

* Mr. King, I think, is evidently wrong, in rendering ἡ πόλις ἡ μεγάλη in Rev. xvi. 19. *a state, which was a great one*, and applying it to Poland. This phrase must every where, in this book, signify the same polity, city, or state; and, if I may so speak, is always definite and emphatical. It is true that Poland has been divided between three robbers; but the division here referred to, is, I think, yet to come, and most probably points at some threefold division of the territory of the beast, which will succeed the dissolution of the Antichristian kingdoms. See *Remarks on the Signs of the Times*, by Edward King, Esq. p. 13.

as a symbol of the king of Egypt. See also Psal. lxxiv. 13, 14. Isa. xxvii. 1. Rev. xii. 3.

DOGS, are the symbols of persons who make themselves abominable by the practice of unnatural lusts, gluttony, persecution, apostacy, &c. Psal. xxii. 16, 20. Prov. xxvi. 11. Rev. xxii. 15.

DRUNK. This is sometimes the symbol of the folly and madness of sinners, who, making no use of their understanding, involve themselves in all sorts of crimes; at others of the stupidity of idolaters, who act as though they had no reason. Persecutors also, as acting with the mad fury of drunkards, are represented as drunk, Rev. xvii. 2. It signifies likewise that astonishment, stupidity and misery, which arises from God's judgments, Isa. xxix. 9.

EARTH, as opposed to heaven signifies, symbolically, the inferior, or governed part, of the political world, and this may be considered again as divided into land and sea, (Hag. ii. 6.) continents and islands and rivers, (Psal. lxxxix. 25,) &c. The governing part being the heaven of this political world. This agrees with the ideas of the ancients respecting the three *worlds*; but I see no proof that the earth as opposed to the sea signifies, as some suppose, nations in a state of peace; for, though *many waters* signify peoples, and multitudes, and nations, yet unless the sea be described as in a perturbed state, (as in Luke xxi. 25.) it is not a symbol of nations at war, but stands, generally, when not to be understood literally, for foreign countries and maritime parts, as Isa. xx. 11. lx. 5. *Men of the earth*, and such like phrases, signify men of base minds, in opposition to God's servants, whose temper is heavenly.

EARTHQUAKE. As earthquakes, when great, overturn mountains, alter the courses of rivers, and produce great changes in nature, they are therefore made to signify great convulsions and revolutions in the political world, Joel ii. 10. Hag. ii. 21. Heb. xii. 26. Rev. xi. 13. xvi. 18.

EAT, in a symbolical sense, signifies sometimes to digest and meditate upon, Ezek. iii. 1. Rev. x. 9. But when the idea of devouring is to be understood, it signifies plundering and destruction, Deut. xxxii. 42. Rev. xvii. 16.

FAT and FLESH, signify the riches, goods, and possessions of any person or nation, Isa. xvii. 4. Jer. v. 28. Micah iii. 2, 3. So that *to eat the flesh* of any is to spoil them of their riches, Rev. xvii. 16. xix. 18.

FIRE, when not put for light, is the symbol of that which torments and destroys, particularly war, as in Isa. xlii. 25. lxvi. 15. Rev. xix. 20. It signifies also persecutions, 1 Cor. iii. 13. 1 Pet. iv. 12.

TORCHES *of fire* before a throne are the symbols of the royal presence, it being an ancient custom for kings to have fire carried before them as a mark of honour and empire; and which, when they went to war, was used to give the signal of battle. This may illustrate Rev. iv. 5.

Fire from heaven signifies the denunciations of vengeance from persons in authority. Rev. xiii. 13.

FOREHEAD, signifies a public profession before men, and as servants of old were marked in their foreheads with the mark of their master, (a practice forbidden to the Jews, Lev. xix. 28.) therefore, to receive a mark in the forehead, signifies to make an open profession of belonging to that person, or party, whose mark is said to be received.

FORNICATION, in the holy scriptures, is made the symbol of idolatry, and of alliances between nations for the purposes of commerce and mutual support. But something criminal must be supposed to be connected with these alliances. Isa. xxiii. 17. Ezek. xvi. 29. Rev. xiv. 8. xvii. 2. As this sin does not necessarily imply the breach of the marriage covenant, it is the apt symbol, not only of the crimes of Tyre, but of the mystical whore of Babylon. Her sin is never called adultery, because she was never in covenant with Christ. It is not, as with Israel, the true church corrupted, but quite another body, under an assumed name, that is directly opposed to the spouse of Christ.

FROGS. The symbols (says Philo) of vain opinions and glory, having only noise and sound, without reason. They signify impostors and *flatterers* (says Artemidorus) and bode good to them that get their living out of the common people. These are they who go forth to the kings of the earth, to flatter them, and draw them into war, Rev. xvi. 13.

GARMENTS are the symbols of a person's state, condition, qualities, and the like. *White garments*, as being those worn by priests, kings, and nobles, and at festivals, are the symbols of holiness, exaltation, and joy, Psal. li. 7. Eccl. ix. 7, 8. Isa. lxi. 10. Rev. iii. 4. iv. 4. vii. 9, 13. xv. 6. xix. 8, 14. *Garments of sackcloth*, signify affliction and mourning. *To keep the garments* (Rev. xvi. 15.) is to preserve our faith and christian virtue pure, whole and entire, because as garments cover and adorn the body, so do these the mind.

GEMS, or precious stones, according to their colour, signify different things, holiness, justice, truth, wisdom, honour, &c. Thus the blue sapphire pavement under the feet of Jehovah, Ex. xxiv. 10. appears to have been, to Moses and his companions, the symbol of the Divine benignity. This idea of Gems, says Dr. Lancaster, may be confirmed by the exposition of the colour of them given by the Indian interpreter, in chap. 247. where he explains the *white* colour of good will and favour; the *red* of joy from success in war, and being a terror to enemies; the *blue* of joy, from gentleness and moderation; the *green* of great renown, from constancy, faith, and piety. These ideas may throw some light on several passages in the book of *Revelation*, particularly, as chap. iv. 4. xx. 11, 18—21. See also Isa. liv. 11, 12.

GIRDLE, The symbol of peace and strength, defence, and honour, Job xii. 18. Isa. xi. 5. xxii. 21. Rev. i. 13. xv. 6.

HAIL, in the prophecies, signifies the inroads of enemies, killing and destroying, Isa. xxviii. 2. xxx. 30, 31. xxxii. 19. Ezek. xiii. 11. 13. Rev. viii. 7. xi. 19. xvi. 21.

HARVEST, in several places in the scriptures, denotes some destroying judgment, by which people fall as corn by the scythe. It is thus used Isa. xvii. 5. Joel iii. 13. Rev. xiv. 15. But it is sometimes used in a very different sense; for when the idea of separating and gathering in to lay up, is implied, it means good, as in Matth. xiii. 30. Mark iv. 29.

HEAT, if scorching, is the symbol of affliction and calamity, Isa. xlix. 10. Rev. vii. 16. xvi. 8. It is thus whether it be from the sun, or occasioned by those burning winds which are so destructive in the eastern countries.

HEAVEN, according to the ancients (agreeable to whose ideas of things, the symbolic language and character were fashioned) there is a three-fold world; and, therefore, a three-fold heaven; the *invisible*, *visible*, and *political*. Which last may be either *civil*, or *ecclesiastical*: and relative either to a family, a single kingdom, or many kingdoms and states, just as the scene is laid. But wherever it is laid the heaven signifies the ruling power, or government; that is, the whole assembly of ruling powers, which, with the subjects, make the political world; and the former are to the latter, what the natural heaven, with its sun, moon and stars, are to the natural earth, standing over and ruling them. So that according to the subject (says Dr. Lancaster) is the term to be limited, and therefore *Artemidorus* (Lib. ii. c. 73.) writing in the times of the Roman emperors, makes *Italy* to be the heaven. *As heaven*, says he, *is the abode of gods, so is Italy of kings*. This may illustrate the visions in Rev. xvi. Was Italy or Rome, the political heaven of the Roman empire? The provinces were *the earth, the sea and rivers* over which this heaven ruled. The continental parts might be considered as its earth, the maritime parts as its sea, and those parts remarkably abounding with rivers might be considered as the rivers over which it ruled. *Heaven*, and *power*, and *glory*, are, in scripture, sometimes nearly synonymous, Matth. xxiv. 29, 30. When the Lord, by the prophet Haggai (chap. ii. 6, 7.) says, *I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations*; it is easy to perceive that the heavens signify the governments, as it is also when our Lord says, *The powers of the heavens shall be shaken*. And thus in Isa. li. 16. *The heavens* which God plants, and the *foundations of the earth* which he lays, are the government and commonwealth of Israel, which were of his establishing when he said to *Zion*, *thou art my people*. And the *new heavens* and *new earth* which in Isa. lxv. 17, God promises to create, signify a new government, a new kingdom and people; a new order of things, in the civil and ecclesiastical world, which is to take place when

he shall reign before his ancients gloriously, and the present sun and moon shall be ashamed, Isa. xxiv. 23. *To ascend to heaven*, is to rise to the exercise of power, and to obtain rule and dominion, as all the interpreters of the Egyptian and Ethiopian symbols agree. And thus is the symbol to be understood in Isa. xiv. 13, 14. *To descend from heaven*, is to act by a commission from heaven. *Fire coming down from heaven* we have seen to signify the wrath of the governing powers falling on the people.

HORNS are the symbols of power and strength, and hence of kings and kingdoms, Ps. xviii. 2. Dan. vii. 7, 24. Zech. i. 18. And seeing that a beast which hath his horns broken has lost his chief power of defence, and of doing mischief; hence, when kingdoms and empires lose their strength and are overcome, they are thus represented, Dan. viii. 7. Jer. xlviii. 25. Horns, when on wild beasts, denote, not only power, but tyranny.

HORSE. The horse being used, of old, chiefly for warlike expeditions, and not usually for riding and drudgery, he was made the symbol of war and conquest, of dignity, fame, power and prosperity. A *white* horse is the symbol of joy and prosperity; a *black* horse brings affliction, disasters and anguish; and seems, in Rev. vi. 5. to be the symbol of famine; a *pale* horse denotes pestilence; a *red* horse signifies calamities by war, &c. Zech. i. 8. Rev. vi. 4.

HUNGER and **THIRST** are the symbols of affliction, Deut. xxxii. 24. Rev. vii. 16.

INCENSE is sometimes put to signify the prayers and praises offered to God, Mal. i. 11. Rev. v. 8.

ISLANDS. All places to which men passed by sea, were, by the Jews, called islands; as also those places that were situated near the sea, convenient for foreign trade, and to which merchants resorted for traffic. Hence Dr. Lancaster, and Mr. Daubuz, say, Islands, symbolically, signify the riches, revenues, places or ways of trading, and treasures, of the matter about which the symbol is employed.

KEY, signifies power, and trust committed, Isa. xxii. 22. Matth. xvi. 19. Rev. i. 19. iii. 7.

LEOPARD, as a symbol, is used in the prophecies (Jer. v. 6. xiii. 23. Dan. vii. 6. Rev. xiii. 2.) upon account of three qualities, viz. cruelty, swiftness, and the variety of his skin. Among the Egyptians, the leopard was the symbol of a crafty, pernicious person.

LIGHT. Seeing that lights or luminaries direct and shew the way, and assist men in the performance of things, and without which they would not know what to do, or whither to go; and therefore may be said to govern them: hence all luminaries, in the symbolic language, signify the ruling powers. And seeing that the edicts and laws which proceed from the sovereign power, are for the direction of the conduct of the subjects, light becomes

the symbol of these laws. Hence the Psalmist says (Ps. cxix. 105.) *Thy word is a light unto my path.* And in John viii. 12. Jesus Christ is called *the light of the world*, and in Mal. iv. 2. *the Sun of righteousness.* Lightnings, being attended with destructive fire, are the symbols of those commands and edicts which occasion destruction to those who oppose them, and of the destructions themselves, 2 Sam. xxii. 15. Ps. cxliv. 6. Ezek. i. 13. Rev. iv. 5. viii. 5. xi. 19. xiii. 13. xvi. 18.

Sun, moon and stars. Wherever the scene of government is laid, whether in a state or family, the sun, moon and stars, when mentioned together, denote the several degrees of power, or governors in the same. Thus in Joseph's dream, Gen. xxxvii. 10. the sun signified Jacob, as the head of the family; his wife was denoted by the moon, as next in authority; and his sons by the stars. Thus in a kingdom, the king, or the sovereign power which he represents and exercises, is the sun; the next in power, the moon; whilst the inferior rulers and governors are the greater and lesser stars. Hence, when the kingdom of Egypt is threatened with ruin, the language is (Ezek. xxxii. 7, 8.) *When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.*

And it must be remembered, that however extensive the scene in which a prophecy may be laid, though it may comprehend many kingdoms and states, the decorum of the symbols, or the fitness of things, requires, that there should be but one sun, and one moon, it being so in nature. See Isa. xxiv. 1, 21,—23. Matth. xxiv. 29. Luke xxi. 25. Here, though *the earth* is utterly broken down, and the *high ones* that are on high, and the *kings* of the earth are punished, and *nations* are distressed; yet, there is but *one* sun, and *one* moon. See also Rev. viii. 12. xvi. 8.

When a king is not compared with his nobles and princes, but is considered by himself, or compared with other kings, a star may then be his symbol, as in Num. xxiv. 17. Isa. xiv. 13. *I will exalt my throne above the stars*, means, above all other sovereigns. As *light* is the symbol of joy and safety, so, on the contrary, *darkness* is the symbol of adversity and misery, Psal. cvii. 14. Jer. xiii. 16. xxxiv. 12. Matth. xxiv. 29. Rev. ix. 2. xvi. 10.

Whatever comes from the rising of the sun, betokens good, 2 Sam. xxii. 4. Hos. vi. 3. Isa. lviii. 8. Luke i. 78, 79. Rev. ii. 28.

LION. The symbol of a king, and is seldom to be understood in an ill sense, but when his mouth, or something is noticed which betokens rapacity, Ps. xxii. 21. 2 Tim. iv. 17. Rev. v. 5.

LIVE. See under death and resurrection.

LOCUSTS, As rising in vast companies, so as to darken the hea-

vens, like a black cloud; as making a noise with their wings like the clashing of an army; as making a terrible havock in the countries where they fall; and causing great consternation and affliction to men, are the apt symbols of invading enemies, Joel ii. Rev. ix. 3—11. The time of their depredations is generally about *five months*, viz. part of April, May, June, July, August, and part of September. This seems alluded to Rev. ix. 5, 10.

TO MEASURE, to *mete*, and to *divide*, are the same, and signify taking possession of, Pf. lx. 6. Isa. xviii. 2. Ezek. xl. Rev. xi. 1, 2.

MOUNTAIN. The governing part of the political world is represented by various symbols, according to the allegories used. If the allegory be fetched from the heavens, then the luminaries thereof denote the governing parts; if from animals, the head or horns; if from the earth, the mountains and hills, as the most lofty, strong, and conspicuous parts of it, stand for kings and kingdoms, lords and great men, Isa. ii. 2. xli. 15. xlii. 15. Jer. li. 25. Amos iv. 5. Dan. ii. 35, 44, 45. Rev. vi. 14. viii. 8. xvi. 20.

MOON. See under *light*.

MOUTH. The mouth, in a metaphorical sense, signifies the words which proceed out of it, Pf. lxxiii. 9. Isa. xlix. 2. It may therefore stand for commands, decrees, &c. And hence for a person to come out of the mouth of another, signifies to be constituted, appointed, and commanded to become an agent or minister under a superior power: and thus for a sword to *proceed out of the mouth* of the Lord, signifies, that the effects which are produced are from him, and of his appointing. The water which the dragon *casts out of his mouth* (Rev. xii. 15, 16.) are the persecuting laws of the persecutor, of whom the dragon is the symbol, &c.

NAKEDNESS, signifies sin or folly, Ezek. xxi. 36. In 2 Chron. xxviii. 19. it stands for idolatry. And, in many places, for poverty and misery, as the punishment of sin, Jer. xlix. 10. Hof. ii. 3.

NUMBERS. *Seven*, besides its usual signification, denotes an universality, as being a number of fulness and perfection, 1 Sam. ii. 5. Lev. xxvi. 24. Pf. xii. 6. And hence the seven seals, seven trumpets, &c. in the Apocalypse. *Ten*, according to the style of the scriptures, may mean *several*, indeterminately, Gen. xxxi. 7. Lev. xxvi. 26. Amos vi. 9. Zech. viii. 23. And thus some understand the *ten* horns, Rev. xii. 3. xiii. 1. as denoting an indeterminate number of monarchies; many.

PALMS. Branches of the palm tree are the symbols of joy, after victory, attended with antecedent sufferings, Rev. vii. 9.

RESURRECTION, when used symbolically, signifies a recovery of such rights and liberties as have been taken away, and a deli-

verance from bondage, persecution, and affliction, Isa. xxvi. 19. Ezek. xxxvii. 11—14. Dan. xii. 2. Rev. xi. 11.

RIVERS. See *water*.

SCORPION, on account of his constantly moving his tail to strike, and because of the anguish his poison occasions, is the symbol of a wicked enemy, or mischievous person, Ezek. ii. 6. Rev. ix. 3, 10.

SHIPS, appear to signify the merchandize and treasure which they bring; and the men who navigate them, Isa. ii. 16. xxiii. 1. Rev. viii. 9.

SILENCE, metaphorically, signifies any ceasing from action. Thus (as it is in the Hebrew) Joshua said to the sun, *Be silent—and the sun was silent*, Josh. x. 12, 13. And thus silence from war is a cessation from acts of hostility, 1 Kings xxii. 3. Isa. xv. 1. Jer. viii. 14.

SMOKE, considered as obscuring the sight, may, perhaps, signify gross errors, which darken the understanding.—When considered as proceeding from incense offered to God, or in allusion to the cloudy pillar, Exod. xiii. 21. xiv. 19, 20, 24. it is generally the same as a cloud of covering, or protection, Isa. iv. 5. But if it is to be considered as proceeding from fire only, it then (as the Indian, Persian, and Egyptian interpreters agree) signifies diseases, anger, punishment, or war. And thus, in the scriptures, as smoke is, for the most part, the adjunct of war and destruction, (Gen. xix. 28. Josh. viii. 20.) it is hence made the symbol of these evils, as in Isa. xiv. 31. Joel. ii. 30. Rev. ix. 2, 17, 18. xiv. 11. xviii. 9, 18, and most probably in chap. xv. 8. Daubuz, in his comment on Rev. ix. 2. observes that smoke, in the symbolical authors, though joined to incense, implies war. In several places it signifies the anger and judgments of God, 2 Sam. xxii. 9. Psal. xviii. 8. lxxiv. 1. As unsubstantial, it is the symbol of that which is vain, frail, and perishing, Ps. xxxvii. 20. Isa. li. 6.

SORES or ULCERS are very analogous to the vices and guilt of the mind; to trouble and affliction; and hence these affections of the body become the symbols of the state of the mind, and of the calamities which afflict men and nations, 2 Chron. vi. 29. Psal. xxxviii. 11. lxxvii. 2. Isa. i. 6. Rev. xvi. 2, 11.

STARS. See under *Light*.

STING, is equivalent to the poison which it contains and transmits into the wound which it makes. In scripture, *poison*, *lies*, *error*, *curses*, and *mischiefs*, are synonymous, Psal. lviii. 3, 4. cxi. 3. 1 Cor. xv. 55, 56. Rev. ix. 10.

STONES. The most ancient way among the Grecians of giving sentence in courts of judicature, was by *black* and *white* stones. They who were for acquittal cast into an urn a *white* pebble, and those who were for condemning a *black* one. And thus the people gave their votes in elections to offices. Hence a *white*

stone became a symbol of absolution in judgment, and of conferring honours and rewards, Rev. ii. 17.

SUN. See under *Light*.

SWORD, is the symbol of affliction, war, persecution, and slaughter, Jer. v. 12. Ezek. v. 2, 17. xxi. 9. Matth. x. 34. Luke ii. 35. Rev. ii. 16. xiii. 10. xix. 21.

TABERNACLE and TEMPLE. On account of the tokens of the Divine presence, which resided, first in the tabernacle, and afterwards in the temple of the Jews, these are made the symbols of God's peculiar presence and favour, Rev. xxi. 3. As consecrated to God; as the seat of instruction, and the repository of the Divine laws; and as it was here that all Israel, in days of liberty, met for the purposes of worship, they became the symbols of God's visible church, Ps. xv. 1. Eph. ii. 21. 2 Thess. ii. 4. Heb. viii. 2. Rev. iii. 12. vii. 15. xi. 1. 19. xiii. 6. xv. 5, 6, 8. If the temple be *shut*, by an enemy's possessing the entrance, it signifies the suppression of the public profession of the truth, and of the public worship of God, Rev. x. 1, 2. But if it be *open*, it denotes religious liberty, ver. 19, and chap. xv. 5. And seeing that the high priest only had admission into the most holy place, where the ark of the covenant, and the other special symbols of the more immediate presence of God were to be seen, (Heb. ix. 7.) therefore, for the temple to be open, and its inmost recesses to be so disclosed, as for the ark of the covenant to be seen, is the symbol of the highest state of liberty and privilege, Rev. xi. 19.

TAIL, in holy writ, signifies, symbolically, first, subjection under tyranny, Deut. xxviii. 13. Secondly, those who are base, as the false prophets threatened in Isa. ix. 14, 15. or such as are of mean condition, xix. 15. Thirdly, when the tail of a creature, which is made the symbol of a tyrannical power, is noticed, it appears to signify the latter end of that power; the period of its decline; or its declining state, as in Rev. ix. 10, 19. xii. 4. Thus Poole on Isaiah vii. 4. says, of the *two tails* of the smoking fire-brands, Rezin and Pekah, "They are not whole fire-brands, burning in the fire, but only small pieces or ends of them."

TEETH, are the symbols of cruelty; or of a devouring enemy, Deut. xxxii. 24. Psal. lvii. 4. Dan. vii. 5, 7. Rev. ix. 8.

THRONE. The symbol of authority and power; of a kingdom, or government; or the principal seat of any thing, whether of iniquity and idolatry, or of a government; the capital city of a kingdom, Gen. xli. 40. 1 Kings i. 37. Psal. xi. 4. xciv. 20. cxxii. 5. Jer. iii. 17. Hag. ii. 22. Rev. ii. 13. xiii. 2. xvi. 10.

THUNDER, in Psal. xxix. 3. is called the *voice of the Lord*; and, as coming from the ærial heavens, may well be considered as the symbol of such laws, decrees, orders, and counsels of the Almighty, as are enacted with terror, or which, in their proclamation, or execution and effects, cause terror and consternation, Ex. xix. 16. Ps. civ. 7. Rev. iv. 5. viii. 5. xi. 19.

THUNDER, as that which *shakes* and *produces destructive effects*, is the symbol of war; of revolutions and changes, in the affairs of states and kingdoms, Isa. xxix. 6. Hag. ii. 6, 7, 22. and this it appears to signify, in Rev. viii. 5. x. 3. xi. 19. xvi. 18.

TIME. As to ascertain the meaning of the different terms of time, in the symbolic language, is of very great importance, the more attention is due to it. Mr. Daubuz and Dr. Lancaster have brought forward a great deal of very important matter on this subject, which throws much light on it; and which should be well considered by those who would understand those prophecies in which terms of time are mentioned, and numbers given.*
 “Days, months and years, says Artemidorus, have not always their proper signification, for months are sometimes denoted by years, and days too, and years and days by months, and months and years by days. But that this may not become doubtful; when years are mentioned, if they be proportionable and suitable, they may be accounted as years; if over many, as days; the same rule reciprocally for days; if less as months, let them be taken according to the present occasion.” From these words it appears that in the symbolical language, the aforefaid terms of time are symbolical; and that the said terms, are, in the same language, synonymous, as they are also in the oriental languages.

And thus, in the sacred writings, a day is sometimes put for a year: as in Numb. xiv. 34. Ezek. iv. 4, 6. This practice seems to have risen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first in settling words to express the determined spaces of time. A day with them was a year; three months a year; four months a year; six months a year, as well as the whole revolution of the sun. It is worth observing that the Egyptians, from whom the symbolical language chiefly came, were involved in this uncertainty, and gave the name of year to several sorts of revolutions of time. John Malala, who in his work has copied more ancient authors, says, plainly, that they called a day a year. The day is a period, and revolution, and so it is an *εἰσαγωγὴς*, year. From the same author, and several others (Diod. Sic. L. i. p. 15. Plin. Nat. Hist. L. 7. c. 48.) it appears also that they accounted a month a year. Plutarch, (Vit. Num. Pomp.) and Diodorus, (L. i. p. 16.) say, that four months, or a season, were called a year. As for the revolution of the sun, which is done in the space of time which we call a year, it was called by them a *year of the sun*, or in other words the *year of God*. Hor. Ap. Hieroglyph. V. L. 1. Hence a full year is called by Virgil a *great year*, and by Homer the year of Jupiter.

Terms of time being thus ambiguous among the ancients, they

* As what follows under this article has not been brought forward in the early editions of *the Signs of the Times*, though a great part of it appears in this, it may be proper, here, to present the reader with all that is thought needful on this subject.

must, in the symbolical language, be by the rule of proportion determined by the circumstances.

In prophetic visions the events and objects are drawn in miniature, the duration, therefore, of the events must be represented in terms suitable to the symbols. Thus, if a vast empire persecuting the church for 1260 years was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1260 years; because it would be monstrous to represent a beast ravaging for so long a space of time; but by 1260 days. And thus a day may imply a year, because, that short revolution of the sun, bears the same proportion to the yearly, as the type to the antitype.

Day in general (Com. on Rev. xi. 9.) may signify any appointed time which the Holy Ghost may extend to any length or revolution of time, as in Isa. xxxiv. 8. If the Holy Ghost hath pitched upon *three days and an half* (in the case of the death of the witnesses) rather than any other symbolical term, or time, it is by reason of the symbol, *a dead body*, the Holy Ghost observing constantly the decorum of the symbols used, as much as may be, that the analogy of the symbols may be well observed.

TORCH, when considered only in respect of its burning, is the symbol of great anger and destruction. Zech. xii. 6.

TRAVELLING WITH CHILD, is a symbol of great endeavours to bring something to pass, not without great pain and difficulty. Isa. xxvi. 17, 18. lxvi. 7. Jer. iv. 31. Rev. xii. 2.—If the symbol be the bringing forth of a *man child*, it denotes the superior excellence, or perfection, of that which is produced or accomplished, Isa. lxvi. 7. Rev. xii. 5.

TREAD, Signifies to overcome, and bring into subjection. Deut. xxxiii. 29. Psal. lx. 12. Isa. x. 6. Dan. vii. 23. Mic. i. 3. Rev. xi. 2.

TREES, according to their sizes, beauty, &c. are the symbols of men of superior stations and characters. Cant. ii. 3. Isa. x. 19. xli. 19. lxi. 3. Ezek. xvii. 3. 23. xxxi. 9. Jer. vii. 20. Zech. iv. 3, 14. Rev. vii. 3. viii. 7. As trees denote great men, so *boughs, branches, stems, and plants*, denote their offspring. Isa. xi. 1. Gen. xlix. 22. Ezek. xvii. 4, 23. and as trees are the symbols of princes and great men, so *grafs*, by the rule of analogy, must signify the common people. 2 Kings xix. 26. Isa. xxxv. 7. Rev. viii. 7. The *tree of life* is the symbol of immortality. Gen. iii. 22. Rev. ii. 7. xxii. 2, 14. This is not a single tree but a species, planted on each side of the river of water of life.

TRUMPET. By the sound of the trumpet proclamations were made; assemblies called together; alarms sounded in times of war, signals given for commencing battles, &c. hence the trumpet became the symbol of war, and signifies, in the prophets, a denunciation of judgments, and a warning of the imminent approach of them. Isa. xviii. 3. Jer. iv. 19, 20. vi. 1. li. 27. Joel ii. 1. Zeph. i. 16. Rev.

viii. 2, 6, 7, 8. &c. But being used to proclaim the festivals of the new-moons, the sabbaths, passover, jubilee, &c. they are also the symbols of glad tidings and liberty. Isa. xxvii. 13.

VINE. This is a frequent symbol by which the prophets represent the nation of Israel. Psal. lxxx. 8. Jer. ii. 21. The *vine of the earth* is a corrupt church and people, the clusters of which (the cities, colleges, monasteries, &c.) are ripe in sin and hypocrisy, and for destruction. Rev. xiv. 18,—20.

WALL. The symbol of defence and safety. Isa. xxvi. 1. Zech. ii. 5. Rev. xxi. 12.

WATER being so necessary to the comfort of life, and to life itself; and the want of it being attended with such dreadful pain, and so miserable a death, it is hence made to signify all blessings which can render man's existence happy; whilst the absence of it denotes all sorts of miseries. Psal. xlii. 1. lxiii. 1. Isa. xli. 17. xlv. 3. Jer. xvii. 13. John vii. 37, 38. Rev. xxii. 1.

RIVERS, and *streams*, &c. are the symbols of several things, as trade, riches, prosperity, fertility, spiritual blessings, &c. Psal. xxxvi. 8. xlv. 4. Isa. xix. 5, 6. lxvi. 12. But if a river overflow its banks it is the symbol of invading armies, Isa. viii. 7, 8.

A river or a sea being *dried up* is the symbol of ill to the land adjoining. It signifies that those who invade it will easily make a conquest of it, when they meet with no water to stop them; when its strongest barrier is taken away. Perhaps the prophets used this symbol in allusion to the drying up of Jordan to make a passage for Israel to go over and possess Canaan. See Isa. xi. 15, 16. xix. 15. 16. xlv. 27. Ezek. xxx. 12. Zech. x. 11. Rev. xvi. 12.

WILDERNESS is a symbol which denotes temptation, misery, persecution, and all that is opposite to a state of settlement, plenty, prosperity and peace, Isa. xiv. 17. xx. 10. xxxv. 1. Hof. ii. 3. Rev. xii. 14. This latter passage intimates, that though the wilderness, into which persecution drove the woman, was a state of affliction, yet its solitude secured her from utter destruction.

WINDS are the symbols of war and great commotion, Isa. xi. 15. xxvii. 8. Jer. xlix. 36, 37. Dan. vii. 2, 3. Rev. vii. 1.

WINE-PRESS. Treading a wine-press is the symbol of destruction by war, Isa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20. and the Lord is said to *tread the wine-press*, when, by his providential judgments, he permits one nation to destroy another.

WINGS are the symbols of protection and assistance, as well as of rapidity and exaltation, Exod. xix. 4. Ruth ii. 12. Psal. xvii. 8. Isa. xl. 31. Dan. vii. 4, 6. Rev. xii. 14.

WOMAN, in the symbolic language, is often the symbol of a city, or body politic, of a nation or kingdom. In the prophecies this symbol is very often used for the church or nation of the Jews. Thus, in Ezek. xvi. that people are represented, first, as a female child growing up, under the fostering care of the Al-

mighty, to woman's estate; and then, as being married to God, by entering into covenant with him. Hence, when the Israelites broke that covenant, by apostatizing into idolatry, they are represented by the symbol of an adulteress, Isa. i. 21. Jer. ii. 20. Ezek. xvi. 32. 38.

This symbol of a woman we find used in the New Testament, to represent both the true church of Christ, and that of Antichrist. Gal. iv. 31. Rev. xii. 1. xvii. xviii. This latter is considered as a filthy, drunken and bloody harlot; but it is remarkable that she is never spoken of as an adulteress that hath broken her covenant, but only as a whore that committeth fornication. Nor can we suppose this to have happened without design. The Antichristian church is not, as has lately become the fashion to teach, a church which has only fallen into some errors and mistakes, but which continues a true church of Christ still; that differs from us only in circumstantialia, but remains united with us in the belief of the great articles of Christianity, and in support of our common religion. It may be thus with the Christianity of some Protestants, whose creed is made up of superstition, worldly policy, pride, and intolerance. A Christianity which needs the sword to support it.—But, let Christians, who take their religion from the Bible, whilst they practise all the duties of Christian charity, and are ready to do good to *all* men, not be inattentive to that command, *Come out of her, my people!* nor unwilling to join in that triumphant song of the church of God, *Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand!—Amen!*



